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Generall Epistle  
TO  
FRIENDS,

And all PEOPLE,

To reade over and consider in the Fear  
of GOD.

1. *Concerning the Word of God, and the Original, what it is.*
2. *Concerning the Worship of God.*
3. *Concerning who drink the New Wine, and who drink the Old; and who are the Bottles that hold each; and whose Teeth are set on edge, and whose not.*
4. *Concerning Gathering in the Name of JESUS.*
5. *Concerning the Jew outward Offering, and the Jew inward; and both their Garments that they wear in their Offerings.*
6. *And how all the true Christians, both Men and Women, are a Royal Priesthood.*

Reade these things with a lowly mind.

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By G. F.

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*William Lull his books*

1678





A  
 Generall Epistle  
 TO  
 FRIENDS, &c.

I. *Concerning the Word of GOD, and  
 the Original, what it is.*

**B**lessed are all those whose minds are staid upon the Lord, for they shall be kept in perfect peace; so where the minde is staid upon the Lord, there is a perfect peace, for it is a whole peace which cannot be broken: So here is not only a perfect peace, but a *Blessing*; a perfect peace which comes from the God of all peace, (that bruise the Serpents head under your feet, the troubler) and the blessings which come from the blessed God. So all imperfect peace may be broken, that is, when the mind is staid upon any creature, or in any creature, and not upon the Creator) or in any outward things, Goods, Houses, Lands, or Inventions of the Vanities, in the foolish vain Fashions, which the Lust of the eye and the Pride of life go into, which will defile it and corrupt it. When any of these things fail, and are not according to your mind, it being in them, then your peace is broken, and you are cross and brickle, and envy gets up; so this is not a perfect peace, but is a broken peace, and then you

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have the trouble and not the blessing ; and the reason is, because your minds are in the creatures, and the outward things, and are not staid upon the Creator where the perfect peace is, and the blessing, where nothing can get betwixt you and the Lord. And this is below *Job*, to have the mind in the creatures and visible things, for when you are tryed, and creatures fail you, you are crost and troubled, that shews an imperfect state ; for God said, *That Job was a perfect man* : and when that the Lord suffered him to be tried, and when that his Goods and Houses were thrown down, and driven away, and Servants killed, he said, *Blessed be the Name of the Lord ! for the Lord gave, and the Lord taketh* ; here his mind was stayed upon the Lord, and he retained his peace. And when that his Children were destroyed, and his Wife said to him, *What, dost thou continue in thy Integrity still ? Curse God and dye* ; he rebukes her, and calls her, *a foolish Woman* : and said unto her, *Shall I receive good of the Lord, and not evil ? Naked came I out of my mothers womb, and naked I must return again.* Here *Job* kept his Integrity still, and did not all this while offend with his lips. Now many of you who think your selves high, and above *Job*, if that your Goods and Children should be after the same maner taken away (whose mind is in them) you would be found in a troubled brickle state, far below *Job*. And when that *Jobs* friends came to reason with him, who kept his integrity, & would no way yeeld to them, they called him an *hypocrite*, and said, he denied prayer, and filled his belly with *East-wind*, and said, *What, shall mortal man be more pure than his Maker ? Shall man that is born of a woman be Just ? God chargeth his Angels with folly, and the Heavens are not clear in his sight.* And these are the Scriptures the Priests use to bring against Friends, (who keep their Integrity) as *Jobs* friends did against him ; but at the last the Lord commanded *Job* to offer a Sacrifice for his friends, because they had sinned, and spoken not right, as *Job* had, who was perfect and kept his Integrity. And the Apostle said to the Saints, *That he had learned in all conditions to be content.* Mark, *in all conditions !* but this was when he was *Paul*, not when he was *Saul*, running up and down with his packet of Letters, halling the Saints before the Rulers like a *Parrater* ; then he was not content, neither with his own condition, nor others : But when he came to learn of Christ, which destroys the Devil and his works, which teacheth to know all things, then



then in all things he learned to be content ; so that you know that there is *learning, learneth, and learned* ; as a Child when he is learning, learneth, and learned, is three states ; so Paul he had learned in all conditions to be content ; and who was his Schoolmaster but Christ, by whom all things were made, *not of man, nor by man* ( out of the Truth ; ) so while he learned of men and by men, he was not content, neither are any others.

Therefore all are to learn of Christ the Light, the Life and the Truth, that you may come to that condition, *to have learned in all conditions to be content, and not to trust in uncertain Riches, for they have wings and will flee away* ; and so he is never counted a wise man that will put any confidence in that which will flee away from him ; for those are the Heirs of the Earth and the World that load themselves with thick clay, that they may set their nests on high ; but they that be Heirs of Christ, and of the power of an endless Life, trust in the living God, and come to possess an everlasting Inheritance of the power of an endless Life, and come to increase in the Riches of the everlasting Inheritance, and there lay up Riches that are everlasting, which will abide for ever. And so therefore mind every one God's Word *in your hearts, and in your mouthes, and obey it and do it* ; and be not of them that are saying in their hearts, *Who shall ascend or descend, to fetch him from above ?* keep down that Sayer under reproof, and then your ear will be open to that which the righteousness of Faith saith, *The Word is nigh thee, in thy heart and in thy mouth ; so thou needest not say, who shall ascend or descend ?* And that was the Word which the Messengers of God preached and do preach, and rebuke the Gainsayer.

And so all people, seeing the Devil hath made the World like a Wilderness, and there are so many wayes in it, that they know not which way to come out, nor which to follow : Therefore this is my answer to you all, Take David's Candle and Lanthorn. You may say, What is that, and where is it ? I say, it is *within you, the Word of God*. You may say, People do not use to carry Lanthorns and Candles in the day-time, but in the night. I say, you be in the Night of Darknēss, and therefore the Word is called a Lanthorn and a Candle to you, by which you may see the Way of the Lord which is perfect, from all mens wayes which are imperfect ; by which you may see the path of the Just to be a shining



shining Light, from all the unjust paths that be in the darkness ; for by this Word did *David* come to outstrip his Teachers , who was made wiser then them all ; so it will you, if you obey it : for by this Word he saw Christ, and called him Lord : therefore he loved the Word and hid it in his heart ; for by it he spake so many glorious expressions, which the World since hath turned into meeter, and made Songs or Ballads of them. And this was the Word that came to *Abraham*, which made him forsake his National Religion and Worship, and obey the Lord ; And this was the Word that came to *Jacob*, the Shepherd, by which he saw Christ, and professed of him to his Sons on his Death-bed, when he said to *Judah*, *The Law should not depart from betwixt his feet till Shilo came*, (meaning Christ) and the gathering of all Nations should be to him, as it is at this day, the gathering is to Christ : And this was the Word that came to *Moses* the Shepherd, when he was keeping sheep, which he obeyed and went to *Egypt*, and brought the Children of *Israel* out of *Egypt* ; by which Word he was made a Minister ; and when that the Children of *Israel* were come out of *Egypt* into the Wilderness, told them, *They need not go for the Word beyond the Seas, &c. for it was nigh them, in their Hearts and Mouths, to obey it and do it.* And this was the Word that made *Moses* a Prophet, who prophesied of Christ, and said, *Like unto him God would raise up a Prophet, him should they hear in all things* : Mark, in all things we are to be ordered both inward and outward, for hearing Christ, by whom all things were made ; And every one that would not hear this Prophet (Christ) should be cut off, for how should they continue or reign ?

And this was the Word that came to *Samuel*, and made him a Prophet, who spoke to *Eli* the Priest, and removed his Sons, and the Children of *Israel* : and this was the Word that made *Saul* to prophesie, and *Balaam*, though they erred from it : And this was the Word that made all the Prophets to prophesie, and reprove the Kings of *Israel*, and their Priests, of their Superstition and Idolatrous wayes, in setting up Groves and Images in High-Places ; and reprov'd all their monthly Prognostications, who spoke and acted from them, and not from the Lord.

And this was the Word that came to *Isaiab*, by which he prophesied of Christ, and of his Preaching, and of his Sufferings ; and by which Word he reprov'd the Shepherds, which were as greedy dumb Dogs,

*Dogs; could never have enough, seeking their gain from their Quarter: and by this Word he saw, that all the Children of God should be taught of God, and established in Righteousness and Peace; and though many tongues should rise up in Judgement against them, yet those that were taught of God should condemn them all, this power should be given to his Children. And many weapons formed against them should not prosper, God would restrain them: And also he saw them that were cast out, that trembled at Gods Words, to whom God would appear to their glory, and to the shame, and to the confounding of them that cast them out for his Name sake, as it is at this day.*

And this was the Word of God that made *Jeremiah* a Prophet, by which he saw the New Covenant, by which Word he was said to reprove the People and the Princes, of the filthy and horrible thing committed in the Land, that the Priests preached for Hire, and the Prophets prophesied falsely; and for reproving them for their Superstition & Idolatry, they struck him, and put him in the Stocks, and Prison, and persecuted him in the Dungeon, till his Persecutors were carried into Captivity. And by the Word *Jeremiah* saw the number of seventy years of his Persecutors being in *Babylons* Captivity.

*Elijah* by the Word was made a Prophet, and by the Word reprov'd *Ahab* and *Jezebel* for their Idolatry, and worshipping of Images, For which Words sake they persecuted him, and the rest of the Prophets; and was not he fed of the Ravens by the River; And did they not seek to take away his life; And did not he think all the Lords Prophets had been killed, and he left alone; yet did not the Lord say to him, *he had reserved so many thousands that had not bowed the knee to Baal?* And *Elisha* the Plowman by the Word was made a Prophet, and forsook his Plough; and by the Word reprov'd the Idolatry in his Age of Priests and People.

And by the Word was *Ezekiel* made a Prophet, by which Word he reprov'd the Shepherds of *Israel*, that made a prey upon the people, and taught them for the Fleece; and by the Word he saw that God would bring the people from them, that they should be made a prey upon no longer; and would gather them from their Mouthes, and set one Shepherd over them, *Christ*, which is witnessed; and by the Word he reprov'd false Prophets, that taught for handfulls of Barley, and pieces of Bread, and daubed with untempered Morter, and sewed Pillows under the Arm holes; and by



by the Word he saw the Patern of the Temple, and the return of the Jews.

And by the Word *Daniel* was made a Prophet, and saw Christ and his Kingdom, and how the Saints should take his Kingdom ; and by the Word he saw such that should rise up against the People of God ; and by the Word he numbred the years of Christ to his time 499 years, and of his death, and how he should end the Sacrifices ; and how that Christ should bring up Everlasting Righteousness, and put an end to Sin, and end the Prophets, and Seal up their Visions.

And by the Word *Micah* was made a Prophet, by which he cried against the Priests *that preached for Hire, and the Prophets that Prophefied for Money, and the Judges that judged for Rewards, and such as preached Peace to the people that put in their mouthes* (like the Priests in these times) *and when they did not, they prepared War against them, and chopt their Flesh, and gnawed their Bones,* (as the Priests in this day and time have done) but *Micah* saw by the Word, that the Sun was gone down upon such Prophets and Priests, and they should have no Vision nor Answer from God ; therefore such are against Revelations and Visions, on whom the Sun is set, and gone down upon, and then the Night comes upon them.

And by the Word was *Amos* the Herdsman made a Prophet, who was a gatherer of Fruits, and likewise all the rest of the Prophets, who spoke forth Divine things, and reprov'd the Superstition and Idolatry in their time and day. And by the Word did all the Prophets spake forth Divine things, which Word brought them into the Divine Nature and Mind, which Word Hammered and Cut down that which corrupted their natures ; and this was the Word that made so many Fisher-men Preachers of the Gospel, which is the power of God.

And this was the Word which made *Matthew* the Toll-gatherer, *Luke* the Physitian, and *Paul* the Tent-maker, Ministers and Preachers of the Gospel and power of God. And this was the Word which made *Peter* to see *Joel's* prophefie, how that God would pour out his Spirit upon all Flesh, and Sons and Daughters should Prophefie, and Young-men should see Visions, and Old-men Dream Dreams, and the pouring forth of the Spirit upon Servants and Hand-maids, that every one should have something to spake to the Glory of God. And now the Priests and  
proud



proud Prelates, and Bishops, and Popes, though you have made a Trade of the Saints words, and the Apostles and Prophets words, and gotten a great deal of money by them, (which were Fishermen and Shepherds words, from the Word) Yet nevertheless if a company of Shepherds, and Herdsmen, Fishermen, Tentmakers, and Tolegatherers should come amongst you to *Preach*, you would say, *Away with these Mechannick Fellows, they have not served seven years Apprentiship at the Colledges, which we have set up to make Ministers; therefore they are not to set up, because they have not served their Apprentiships.* What say the Shepherds, Herdsmen, Tentmakers, Physicians and Tolegatherers? Do you make a Trade of our Friends words, who were of our Occupation, that never served Apprentiships in Colledges, before they spake forth the words you make a Trade of? What, will you make a Trade of our Friends words, who were of our Occupation! Away with you to work, and away with your Colledges; for our Brother *Paul* the Tentmaker said, *If you will not work, you must not eat.* For, would you own Christ if he had come in your day? who was called, *A Carpenters Son*. You Popes with your Triple Crowns, and you Lord Bishops with your Coaches and fat Horses, and gorgeous Apparel, with your Black Coats, and White Coats, and Girdles; Are you like to entertain him who is called, *A Carpenters Son*? or to cast him and his Mother into the Manger in your Stables?

This was the Word by which *John* the Evangelist saw Christ, which did enlighten every man that came into the World, and saw how he became flesh, and came to his own, and his own did not receive him; but to as many as received Christ the Light, to them he gave power to become the Sons of God; which all they that are Ministers of the Letter, made by the seven years Colledges, and not the Word, hate the Light. And by this Word, the Minister of the Word preacheth Christ's Word, Life, Death and Resurrection: And therefore as *John* saith in his Epistle, *That which our Eyes have seen, our Hands have handled, and our Ears have heard of the Word of Life, do we preach unto you; that which was from the beginning. In the beginning was the Word, though since the beginning were the words and letters; for the Scriptures of Truth are the words of God, and the words of Christ; and he that adds to these words, (saith John in the Revelations) God shall add unto him the Plagues that are written in this Book,*

So the *Word was in the beginning*, and Christ's Name is called, *The Word of God*, but Christ is neither called Scriptures nor Writings, for Scriptures signifie Writings. So, *In the beginning was the Word*, since the beginning were Writings and Scriptures. *In the beginning was the Word*, since the beginning were all false Wayes, false Churches, & false Teachers; and in the Word ye comprehend them all. The Priest saith, that *Hebrew, Greek and Latin* were the Original, the many Languages; and the many Languages began at *Babel*, which *Nimrod the Hunter before the Lord*, began to build; after God had destroyed the old World with Water, then would he go build a Tower which should reach to Heaven; then God came down and confounded them into many Languages: so he hunted before the Lord, but the Lord followed him, and confounded him in all his work, as he will do all the Builders that run before him; And so all the Priests that have gotten the many Languages, which began at *Babel*, they tell simple ignorant people, that they have the Original, and are the Orthodox men, and get in a different habit from them, and say, the *Quakers* are a simple people, that despise the Learned Orthodox men who have the Original. Give ear O people, if these Languages, which came up at the confounding of *Babel*, are the Priests Original that makes them Orthodox and Divine, then *Pilate* that crucified Christ was as good an Orthodox Divine as they; for when he crucified Christ, he writ a paper in *Hebrew, Greek and Latin*, and set a top of him; he was as ignorant of Scripture and of Orthodox and Divine matters as you, and you as he; and the Apostle saith, *Tongues must cease*, then that which makes Orthodox men and Divines, as you say, must cease, according to the Apostles Doctrine: and so then Tongues neither are the Original, nor make Orthodox nor Divine. And *John* that gave forth the *Revelations*, saith, *That the VVhore and the Beast are set upon Tongues, and the everlasting Gospel must be preached again to all Kindreds and Tongues*; which was before *Babel* was, who was the first beginner of Tongues. Now it is clear that the Gospel must be preached to all Nations and Tongues, and that Tongues are not the Original, neither do they make Divines or Orthodox men; but it is clear that it is the Word which was in the beginning which makes Divines; yea, Tradesmen, which are base and contemptible in the eyes of the proud, and them that have gotten *Babels* Tongues, who are con-

founded



founded by the Ministers of the Word, which was in the beginning before *Babel* was; for all the Earth was of one Language and Speech before *Babel*. And you that call your selves Orthodox men made by Tongues, and say that is your Original, who are so blind and cannot see that there was an Original before *Babel* was; for did not *Enoch* the Prophet, the seventh from *Adam*, who prophesied in the old World before it was destroyed, and long before *Babel* was, concerning the coming of Christ in ten thousand of his Saints, as in *Jude*; and *Lamech* prophesied in the old world concerning *Noah*; and *Adam* and others might be instanced, before your Tongues, which you call your Original, were. And so we say that the Word of God is the Original, which doth fulfill the Scriptures; and the Word is it which makes Divines, which is called a *Hammer*, but it is a living Hammer; and is called a *Sword*, and *Fire*, but a living Sword, and a living Fire, to hammer, and cut, and burn up that which separated and kept man from God; by which Word man is reconciled again to God, which is called *The Word of Reconciliation*; by this Word are men and women sanctified and made clean; and this is the Word that makes both men and women Divines, and brings them into the Divine Nature, which hammers and cuts down that which corrupted their nature; and by this Word are they brought into a Divine Wisdom, Understanding, Knowledge, Spirit and Power. And this is the Word that lives, and abides, and endures for ever, by which the Saints are born again of the Immortal Seed and Word of God; who feed upon the Milk of the Word, up into a Divine Life, Wisdom and Understanding, and Divine Nature; and by this Word they do see all flesh to be as grass, and as the flower of the field that fadeth; and the Word of God that lives, and abides, and endures for ever, which is Christ, whose Name is called, *The Word of God*.

And so to keep the Word of Patience, which is over all the impatient Spirits, and then you will know the Word of Life, the Word of Patience, and Word of Wisdom is everlasting, and abides and endures for ever; which all they that be in the Letter, out of the Life and Word, have neither patience to themselves nor others; for the Word of Patience, and the Word of Life, which is to be kept in all Tribulations, was before Death and impatient Spirits were.



## Concerning the Worship of God, and the Jew Outward, and the Jew Inward Offering, with their Garments.

1. **T**Here was a Worship at *Jerusalem*.

2. There was a Worship at the Mountain, where *Jacob's Well* was. *Jacob* went down into *Egypt* with his Family, & he died in *Egypt*, and his Sons carried him out of *Egypt*, and buried him in the Land of *Canaan*, in his Grand-father *Abraham's* Burying-place; and after several hundreds of years the Children of *Israel* came out of *Egypt* into the Land of *Canaan*, and there they built *Jerusalem*, and the Temple; and there was but one Temple in the whole World commanded of God, and that was at *Jerusalem*. And before, in the dayes of *Jacob*, there was a Worship set up at the Mountain near unto *Samaria*, where he digged a Well: therefore when the Woman of *Samaria* came out to fetch Water at *Jacob's Well*, the Woman reasoned with Christ about Worship; and she said, *Our Fathers worshipped at this Mountain, but others at Jerusalem*; and Christ answered her again, *Not at Jerusalem, nor at this Mountain is God worshipped*: there he denies these two Publick Places of Worship; and when he had done that, he sets up another Worship, for he said, *God was a Spirit, and they that worshipped him, must worship him in the Spirit and in the Truth; for the hour was coming, and now is, that such God seeks to worship him*. And this Worship he sets up, and preached up on top of a Hill, above sixteen hundred years since; which Worship was set up many hundred years before *Mass-Book*, *Common-Prayer-Book*, *Directory*, or *Church Faith* was: and this was the publick Worship that Christ set up in the Spirit and in the Truth; for God was a Spirit, and such he sought to worship him, that worshipped him in Spirit and Truth. All are to mind the Worship that God seeks, and not the Worship that men seek. And Christ said, *That the Temple should be thrown down, and the City of Jerusalem, and the Jews scattered over all Nations*; and the Apostle saith, *He is not a Jew that is one outward, but he is a Jew that is one inward, of the Spirit, and not of the Letter,*

*Letter, for that killeth, but the Spirit makes alive.* What, cries the World, do you deny Temple-worship! Nay, we say every man and woman must come into the Temple, if he worship God in the Spirit and Truth; And is not the Spirit within the Truth in the inward parts? For, *Do you not know that your Bodies are the Temples of the Holy Ghost, which is the Holy Spirit?* And can any worship God, who is a Spirit, in the Truth, but they must come to the Spirit, and the Truth of God in their own hearts? Here we set up the Publick and Temple-worship, which Christ set up on top of the Hill, which every man and woman in the whole World must come to, Truth in the inward parts, and the Spirit of God within them, and worship in the Spirit; they must be in it, and in the Truth, to worship the God of all Truth, who is a Spirit. And this is the Publick and Universal Worship; and this brings every man and woman in the world to Truth, and the Spirit of God in their own hearts: And so this brings all to know their Bodies to be the Temples of the Holy Spirit, in which they worship, as the Jew outward worshipped in his outward Temple. But the Temple since the Apostles dayes, has been so filled with Smoke out of the Bottomless Pit, and so filled with Darkness, that no man could enter into the Temple to worship God; and there the Spirit of God hath been vexed and grieved, and so their Prophecie, Revelation and Vision hath been denyed by the Authors of this Smoke; but the seventh Angel has poured out his Viol, that men begin to enter into the Temple to worship God in the Spirit and Truth; and the Glory of the Lord shall fill the Temple. And Christ and his Apostles never altered this Worship, in the Spirit and Truth, though the Beast and the Whore, the false Church have set up another Worship since the Apostles days: But all must come to worship God (which was before their Worship was set up) which was set up in the Apostles dayes. And so all must come to worship God in the Spirit and in the Truth, which was before *Mass-Book* was, which got up many hundred years after Christ; and that is and was the Publick and Universal Worship, set up by Christ the *Second Adam*, to the Sons of *Adam* in the fall, which brings every man and woman to Truth, and the Spirit of God in their own hearts, in that Spirit and Truth they must worship God.

*But, cries the World, Did not they pray in the Temple, the Jew outward,*



ward, and must not you pray in the Temple? Yes, the Jew in the Spirit prays in his Temple, and sings and reioyces in his Temple; for what, do you not know that your Bodies are the Temples of the Holy Ghost? And so, if you pray, you must pray in the Holy Ghost, and rejoyce in the Holy Ghost, and sing in the Spirit: and how can you sing and rejoyce and pray in the Spirit, but you must go into the Temple, your Bodies being the Temple of the Holy Ghost? For the outward Jew his Temple was thrown down; and *he is not a Jew that is one outward, but he is a Jew that is one inward, in the Spirit.* Stephen was stoned to death for denying the Jews outward Temple, and witnessing Christ; and *Stephen was full of the Holy Ghost*, so he was the Temple of the Holy Ghost; and so they whose Bodies are the Temples of the Holy Ghost, are the Temples made without hands, which are set above all Temples made with mens hands.

But if you say, *Did not the Jews Priests dwell in the Temple, and there they were to offer in the Temple?*

I answer, yes, there was but one Temple in the whole world commanded of God, and it was set up at *Jerusalem*, and never set up in *England, Ireland, Scotland, France, Spain, and Rome*; but the Jews were to go either to worship at *Jerusalem*, and there to keep the Feast of Tabernacles, or else their Eyes were to rot in their Heads, and their Tongues in their Mouthes, and their Camels were to die of such and such plagues, as in *Zachary* you may read. And they were to come out of all Nations under Heaven to worship and keep the Feast of Tabernacles at *Jerusalem*; And the Apostles did there wait, at the time of *Pentecost*, to be endued with power from on high: And so that Temple was thrown down about forty years after Christ. For you that cry up an outward Temple-worship, made with mens hands, in your own Nation, are worse then the Jews; for they were to have but one Temple, and one People, and that Temple is down, and the Worship; and *he is not a Jew that is one outward, but he is a Jew that is one Inward in the Spirit.* And so Christ's VVorship in the Spirit and Truth is set above the Jews outward VVorship at *Jerusalem*, and the Mountain near *Samaria*; and the Jew inward is set above the Jew outward; and the Jew outward offering in his outward Temple, and the Priest having Chambers in his Temple, that was the place of their Offering; the Jew inward he offers in his Temple the Spiritual Sacrifices,



crifices, and no where else doth he offer but in his Temple ; for by the Spirit doth he offer to God who is a Spirit. And they that offered in the Jews Temple were to wear the holy Garments ; so you that are the true Christians, and are called a *Royal Priesthood*. What, are all true Christians priests ? yes. What, are women priests ? yes, women priests. And can men and women offer Sacrifices without they wear the holy Garments ? no : what are the holy Garments men and women must wear ? the Fine Linen ; and they must go in white ; What, is this the priests Surplice ? nay ; the Surplice got up when the Fine Linnen and going in white was lost. What is the Fine Linnen and going in white that this Royal Priesthood must wear, which are the Royal Garments ? it is the Righteousness of Christ, which is the Righteousness of the Saints ; this is the Royal Garment of the Royal Priesthood which every one must put on, men and women ; so every one put on your Robes, put on your Garments, the Righteousness of Christ, as a Cloak, that you may offer to the Lord an Offering in Righteousness : you that be sensible of the Lords Mercies, offer to him his Praise, his Glory and Honour, his Spiritual Sacrifice in your Temple, as the sweet Odours, Myrrhe and Frankincense. And when the Jews Temple was cleansed, and the Rubbish cast out of it, the Glory of the Lord filled the Temple : And when your Temples are cleansed, and the Rubbish cast out of your Temples by your Priest *Christ Jesus*, in the Male and Female, who destroys the Devil and his Works, and renews up into the Image of God, in Righteousness and Holiness, as man was in before the Serpent got the Rubbish into him. And so Christ who destroys the Devil and his works, and brings him to the state as man and woman was in before he got into him, that is Righteousness and Holiness, and up into himself to the measure of the stature of the fulness of Christ, who was glorified with the Father before the World began : Here the Glory of the Lord will fill every one of your Temples, through which you will come to praise the Lord in your Temple, and to offer an Offering in Righteousness in your Temple by the Spirit, a Spiritual Sacrifice to God, who is a Spirit. So here you are a Royal Priesthood, offering up the Spiritual Sacrifices. And was not the Jew outward to have Fire and Lamps burn always in his Temple ? and are not the Jews in Spirit aways  
to

to have the Word, which is a Fire, in their Temple, and the Light of Christ? For doth not Christ say, *Have Oyl in your Lamps?* and were not their Bodies that *Lamp?* And was there not to be Salt in the Jews Temple, to season their Sacrifice? and so are not you to have alwayes Salt in your selves (doth not Christ say so?) by which you may savour and be seasoned, that all your Sacrifices may be seasoned with Salt? And you know that the Jews outward were not to offer the Blind, the Lame, the Unclean, and the Halt in their Temple; neither are you, that be the Jews in the Spirit, to offer the Halt, the Lame, the Unclean, nor the Swine, nor the blind; but the Spiritual Sacrifice with the Spirit to God, who is a Spirit, by which Spirit you see by what Spirit you are made clean and sanctified, and mortifie that swinish nature; by which Spirit you come to walk upright, not to halt; as you walk in the Spirit, by the Spirit you come to offer to God the Spiritual Sacrifice. And this is the standing Offering in the Temple which Christ your Priest dwells in, who ends the Jews *Priests* that dwelt in their outward Temple, and their Temple; and ends their Offerings and Sacrifices, and the Blood of Bulls and Goats, Christ the Offering once for all their Offerings; and Christ the Everlasting Covenant ends the first Covenant; and Christ the Temple, ends the Jews outward Temple, where their Offerings and Sacrifices were, and the Priesthood, and sets up the Royal Priesthood, with his Royal Garment, his Righteousness, that offers to God the Spiritual Sacrifices in the Temple: And so Christ ends all the Types, Figures, and Shadows, and variable things that were given to man since the Fall, and held up by the *Law*, which they were not to add to the *Law* of God, nor take from it; which stood very nigh two thousand years: which *Law* served till Christ came, and was good in its place, and was added because of Transgression: when many transgressed the Image of God, Righteousness and Holiness, and were fallen from it, then the Righteous *Law*, which is Good, Holy, and Just, came atop of man, and this served (till the Seed Christ came, who is come) with all its Shadows; but Christ is come, who was the end of the *Law* for Righteousness sake, to every one that believes, and in Christ is no Shadow, Variable, nor Turning, for he was before Shadows were, glorified with the Father before the World began; who is the first and last, the beginning and ending, the



the Top and Corner-Stone, the Chief Master-Builder, the Elect and Precious, whom all the Builders in all Ages rejected, that were of men, and by men, and from men; whom all the Heirs of the World cast out, and could not abide that he should Reign whose Right it is, though he be the foundation of many Generations, which all the Heirs of the World know not his Generation; they that be in their first Birth, whose Building is not on Christ the Rock, but on the Sand, and therefore have their Houses of Religion and Worship so often beaten down with the storms of the Sea, not being upon the Rock *Christ Jesus*, which is above all the Storms and Tempests in the World, before the Sea was; who is *the Lion of the Tribe of Judah*, and the *Root of David*, and the *Lamb of God which takes away the Sins of the World*; and the Lamb must have the Victory over all the Wilde Beasts, Heifers, Dogs, Wolves and Horses. And is not this a mystery to you all, that the Lamb should take away your Sins, that the Lamb should have the Victory over the Dogish, and Wolvish, and Heiferish and Swinish nature in you, like a Horse a Serpent: The Clean and Holy Lamb must have the Victory over all this in you; and therefore joyn to him that hath the Victory, who is the Captain of your Salvation, who bruisheth the Serpents head; Christ the Seed (that is he) that breaks the Serpents power, and crusheth him to pieces, destroying him and his Works: here Christ is King of Kings, and Lord of Lords, above all Principalities, Powers and Thrones is he ascended; *who opens and no man shuts, and shuts and no man opens*; so he that opens to you by his Light, none can shut from you, who filleth your Lamps with Oyle of Gladness; and Christ who shuts to all them that deny his Light, they deny him; no man among them then can open; and that makes them go together by the ears about their Worshipps, and Churches, and Scriptures, and to persecute one another: though they do profess Christ, yet denying his Light, they deny him; these be Antichrists, that be against him, though they do profess him; and such are by the Light condemned, that are against the power of God, and the Gospel; the power of God is the favour of death to them, but a favour of life to them that be in the Life. And, *In me you have Peace*, says Christ; and he gives peace to them that are in him, that no man can take away; *But in the World you have Trouble*, saith Christ; that is, in *Adam*, in the Fall

from Righteousness and Holiness; for in Righteousness there is peace, and in Holiness people see God; and out of this Holiness they do not see God.

*Concerning who drink the New Wine,  
and who drink the Old, and who are  
the Bottles that hold each: And  
whose Teeth are set on Edge, and  
whose not.*

**A**LL that is called *Christendom* do profess to believe in the name of Christ, yet to look upon it to see what a confused Family it is, worse then the *Turks*, and *Moguls*, and the Heathen; for in the *Turk's* Countrey there are *Jews*, *Christians* and *Turks*, and the *Turks* keep their *Sabbath* upon the sixth day, the *Jews* upon the seventh day, and the *Christians* upon the first day; and the *Turk* doth not persecute them about Religion, but lets them enjoy their Meetings. And the *Mogul* it is said of him, that there have been sixty sorts of Religions in his Countrey, but he persecutes none for their Religion, but lets them have their Meetings. And that all that is called *Christendom*, all professing the Name of Christ, that they should persecute one another, and tear one another to pieces about Worship, and Religion, and the Steeple-house, which they have given the Title of Church to; which is a Title taken from the people, and given to an Old-house: And that they should persecute one another about eating Flesh and Fish, the Lent's, and Holy-days, and about Fastings, and about White-coats, Black-coats, Girdles, Tippet's and Hoods, Altars, Crosses and Candlesticks, and about Processions, and running to Graves for Relicks, and visiting places. And that they that profess Christ should fall out about outward things, and tear one another to pieces about outward things, and Kill, Imprison, and Burn one another about such things; and their Sacraments, and Baptisms, which is Bread, and Water, and Wine,



Wine, *For the Kingdom of God stands not in Meats nor Drinks, nor Flesh, nor Fish, nor Holy-dayes, nor Fasting-dayes nor Tippet, nor Hoods, nor Girdles, nor White-coats, nor Black-coats, nor Altars, nor Candlesticks, nor Processions, nor Beads, nor Steeple-houses, The Kingdom of God stands in Righteousness, and Faith, and Joy in the Holy Ghost*; and where there is *Righteousness* there is *Peace*; and where there is *Faith* there is *Victory*, and *Building one another up in the holy Faith*; but out of this Faith there is no Building, no Victory, but *Cain the Sacrificer persecuting Abel*. And therefore they are not counted wise-men and wise-women that persecute one another about such things the Kingdom of God stands not in. Therefore *Love one another* instead of persecuting one another; and be meek, and not high; and intreat, and not threaten; and bless, and not curse; and love and not hate; and do good, and not evil; and live in the will of God, and be not self-willed; and mind the Religion of Christ, and not your own; for you persecute one another about your own things, (that you invent) and not Christs; for Christs Religion doth not admit of any Persecution or Violence, nor to hate Friends or Enemies; but Self-Religion will hate and persecute both; that denies Christ, manifesting it is not of God. And so biting and devouring one another hath been the way of consuming one another: for was there not many hundred thousand more Christians about Four or five hundred years after Christ then there is now, before the Pope and Turk got up; for when they did begin to Bite one another, then they consumed one another. And you read in the Scriptures of *Two Bottles, the Old Bottle, that holds the Old Wine; and the New Bottle, that holds the New Wine*; and he that drinks the New will not desire to drink the Old; and he that drinks the Old will not desire to drink the New. And Christ is the *Vine* that affords this new Wine, which is put in the new Bottle, which *They that believe in his Light, and become Children of his Light, sit under his Vine and drink of his Wine*. And Adam in the Fall is the old Bottle that holds the old Wine of Transgression, where all the sowre Grapes are, and they that sit in Transgression drink the sowre Grapes, of which their Bottle is full, *Full of the Wine of the Wrath of Fornication*: So they will not drink of the New. So this old Wine that comes from the sowre Grapes, sets all the Teeth of an Edge, by which they Bite and Devour one another,

ther, and so are consumed one of another, and devoured one of another by their Biting with their Edged Teeth : Let the place called *Christendom* witness it since there hath been a *Pope*, and since there hath come up a *Turk*, and how it was in the first six hundred years before there was a *Pope* or *Turk* either ; what grinning and biting, with their Edged Teeth, and consuming one another there hath been, and is to this day about Religion, which they made themselves, and are the works of their own hands, (contrary to Christ and the Apostles Religion) and have fed of the works of their own hands, and bitten others (with their edged Teeth) that would not. But they that drink of the new Wine, and desire not to drink of the old, bite not, but love one another, and love Enemies ; and so they are not consumed one of another, but *live in Love, Peace and Unity*, and mind that which the Kingdom of God stands in, *Righteousness, and Faith, and Joy in the Holy Ghost*, and are in the *Pure Religion from above*, that keeps it self from the spots of the World ; which is, *To visit the Fatherless, and relieve the Widows*, and live in the *Unity and Fellowship of the Spirit, which is the Bond of Peace* ; and lives in the *Law of the Spirit of Life*, which makes free from the *Law of Sin and Death* ; which Life was before Sin was, or death either : And such sit under their own *Vine* Christ, in the Fellowship of the Gospel the power of God, which power of God was before the Devil was, and are *the Church in God*, and Christ is their Head : But they that have the old Bottle full of the old Wine, that comes from the Grapes of Transgression, (by which their Teeth are set on edge) obey the *Law of Sin and Death*, and are under the Authority of the Prince of the Air and Darkness, and are under the Power of Death, and his Lusts and Works they do, who was a *Liar from the beginning*, whose Religion lies in a Lye, and not in the Truth that makes Free ; but that is it which the Devil is out of, and all his Servants, and therefore they fight against the Truth with their edged Teeth, who are drunk with the old Wine ; and such cannot abide to hear talk of *Truth*, and the *Spirit* to guide People ; who first hate it in themselves, and quench it, and grieve it ; but such the God of Truth will quench their fierceness, and will grieve them that grieve his Spirit which is given to them ; *Who will judge the World in Righteousness, according to the secrets of every ones heart* ; and every one shall have a Reward according



ding to his doing: And all you that profess *Jesus*, and live out of the Law of *Jesus*, the Law of Love and Faith, and the Spirit of Life that is in him, you are all on heaps about his and the Apostles words, like unto the *Scribes*, *Pharisees*, *Jews*, and *Saduces*, that profess the Law of God and his Prophets, and lived out of the Law of God, and the life of his Prophets, such were on heaps, as the Christians now that live not in the Law of *Jesus*, which cannot build upon one another, but are the old Bottle, full of the old wine, whose Teeth are on edge with it, tearing and biting at the Righteous, and one at another; but the *Righteous shall Reign*, and his Seed shall have the *Victory*, and God will break the Teeth of the Wicked.

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## Concerning gathering in the Name of *JESUS*.

**C**Hrist *Jesus* the *Second Adam*, who came amongst the Sons of fallen *Adam*, you may see the beginning of his setting up his Meetings, when he saith, *Where two or three are gathered together in my Name, I am in the midst of them*: So you see here Christ begins with a few, two or three, for there was the gathering of the *Jews*, *Scribes* and *Pharisees*, their *Temple* and *Synagogues*: and likewise there was the gathering of the Heathen to *Diana's Temple*; and all them that gathered in the Name of *Jesus* came from the *Jews Synagogue* and *Temple*, and likewise the *Gentiles*, into the Name of *Jesus*; for they who are gathered in the Name of *Jesus*, whose Name is above every name; and there is no Salvation by any other name under the whole Heaven, but by the Name of *Jesus*, into which the gathering is, where all know their Salvation; and so who are gathered into the Name of *Jesus*, are gathered into the Power and Authority: For you know when a Tax or Assessment is gathered in the name of the Head, or Heads of a Nation, it comes in a Power and Authority, that you obey it either actively or passively.

And so who are gathered in the Name of *Jesus*, they are gathered in the Power, the *Second Adam*, whose Power and Authority is  
above

above the Power of the first *Adam's* Sons and Daughters ; by which Power, and in whose names their People are gathered ; but Christ, whose Name is above every name, and there is no Salvation by any other Name under Heaven, but by the Name of Jesus ; and they that be gathered in this Name of Jesus, by the Power in which they know their Salvation, and they do see that there is no Salvation by any other name under the whole Heaven, nor gathering by which they gather, they bid farewell to all other names and gatherings under Heaven, as knowing there is no Salvation but in the Name of Jesus ; and this fulfils *Jacob's* prophesie, who saith, *The Law shall not depart from between Judah's feet until Shilo come, and the gathering of all Nations shall be unto him ;* so then it is clear, if the gathering of all Nations be unto Christ, they must forsake all that into which they were gathered : And therefore that makes all the Heads of the National Wayes to be angry that holds them up ; and therefore with such *The Lamb makes War in Righteousness, going on Conquering and to Conquer, that he may Rule whose Right it is, that he might subdue all things to himself,* in whose Name all things are to be done, and in whom all people are to be gathered, whom God hath given for *Salvation to the ends of the earth :* And likewise this doth fulfil *Moses* prophesie, who said, *Like unto me will God raise up a Prophet, whom in all things the people shall hear, who is the Salvation to the ends of the Earth, to whom the gathering of all Nations must be ;* and they who be gathered in his Name do and must hear him in all things, *by whom all things were made and created, who was glorified with the Father before the World began.*

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*A Warning to all to keep out of the Fashions of the World, which lead them below the serious Life ; and not to fashion themselves according to the World.*

**F**Riends keep out of the Fashions of the World, let not your eyes, and minds, and spirits run after every fashion (in Apparel of the Nations) for that will lead you from the solid Life, into a full stomach, with that Spirit that leads to follow the Fashions of the Nations, every Fashion of Apparel that gets up ; but mind that which is sober and modest, and keep your Fashions ; therein you may judge the World, whose minds and eyes are in that, *what they shall put on, what they shall eat ;* and Friends that see the World so often after their Fashions, and follow them, and run into them, in that they cannot judge the World, but the World will rather judge them : Therefore keep all in the modesty, and plainness, and fervency, and sincerity, and be circumspect ; for they that follow those things the Worlds spirit invents daily, cannot be solid ; and many Fashions might be instanced, both of Hats and Clothes of men and women, that daily are invented, which they that run into them are near unto the worlds spirit, and their eyes are gazing after them, when they should be upon the Lord, from whom they should receive judgment : Therefore all keep down that spirit of the world that runs into so many Fashions to please the Lust of the Eye, the Lust of the Flesh, and the Pride of Life : And Fashion not your selves according to your former Lust of Ignorance ; and let the time past be sufficient, which you have lived according to the Lusts of men, and the course of the World, that the rest of your time you may live to the Will of God, taking no thought what you shall eat, what you shall drink, or what you shall put on ; therein your lives may judge the Heathen, and that you may be as the Lillies ; for nothing you brought into the World, neither any thing shall you take out : and therefore,  
while

while the Eye is gazing after every new Fashion, and the mind and desire is thirsting to get it, when it has it, it lifts up its mind, and so brings himself under the judgment of them that be in the sober Life, and of the World also, and to be like one of them: Therefore take heed of the Worlds Fashions, lest ye be moulded up into their Spirit, and that will bring you to slight Truth, and lift up the wrong Eye, and wrong Mind, and wrong Spirit, and hurt and blind the pure Eye, and pure Mind, and quench the Holy Spirit; and through such foolish Toyes, and Fashions, and fading things, you may lose your conditions: And therefore take heed of the World, and trust not in uncertain Riches, neither covet the Riches of this World, but *Seek the Kingdom of God, and the Righteousness thereof*, and all outward things will follow; and let your minds be above the costly and vain Fashions of Attire, but mind *the hidden man of the heart, which is a meek and a quiet Spirit, which is of great price with the Lord*, and keep to Justice and Truth in all your dealings, and tradings, at a word, and the form of sound words, in the power of the Lord, and Equity, in *Yea and Nay* in all your dealings, that your Lives and Conversations may be in Heaven, and above the Earth, that they may preach to all that you have to deal withal; so that you may be *as a City set on a Hill, that cannot be hid, and as Lights of the World*, answering the equal Principle in all, that God in all things may be glorified; So that you may pass your time here with fear, as *Pilgrimes and Strangers, and Sojourners*, as having an eye over all things that be uncertain, as Cities, Houses, Lands, Goods; so as things below, they that possess, as if they did not; and they that marry, as if they did not; yet as having a *City whose Maker and Builder is God, and a Possession of an Inheritance that will never fade away*, in which you have Riches that will abide with you eternally.

G. F.



## *To all sorts of People in Christendom.*

**O** Ye Priests, Is it not for you to preach to all people, *Christ Jesus, the New Covenant*, how that in and by it *all shall be taught of God from the greatest to the least?* and is not this Gospel? But instead of this you preach up *War and Strife* among the people, and you *war* and *strive* with them for your backs, bellies, and mouths, and are never satisfied, spoyling & straining the goods of them that you do not preach to, and casting them in Prisons that will not put into your mouthes; and are not you in this unlike the Gospel-ministers? and again, do not you preach up that men must have Sin the tearm of their lives? and so are preachers up of Sin, and not of Christ, which came to take away Sin, and to destroy the works of the Devil, and to make men perfect? And are not these Traditions your own, and not the Traditions of Christ, and the Apostles? as to sprinkle Infants, and sign them with a Cross, and that they must have God-fathers, and God-mothers: and do not you teach these Traditions for doctrine among the people? and is not this your own Tradition, to tell people that the Steeple-house is the *Church*, which you teach for doctrine? and is not the Steeple-house that you call the *Church*, made of Lime, Wood, and Stone? and will you make people believe that Christ shed his Blood for lime, wood, and stone; and sanctifieth lime, wood, and stone; and that he is the Head of lime, wood, and stone; and that Christ loveth lime, wood, and stone; and that in the midt of lime, wood, and stone, that Christ will sing praises: for Christ sanctifieth and loveth, and shed his Blood for the *Church*, which he is the Head of; and the *Church* is his Body, and lime, wood, and stone is not his Body: And for you to say that lime, wood, and stone is the *Church*, the Body of Christ, which the Masons and Carpenters have made; and is not this Tradition, like as the Heathen, that made an Image of Wood, Stone, or other Mettal, and then said it was God, and worshipped it: For do not you worship the House, when you put off your Hats when you go into it, or thorow it, when

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there is no Service in it to God, as you do pretend? And is not this your own Tradition, and not from Christ and the Apostles, to make a Trade of Christ and the Apostles words, that suffered and died for speaking them forth freely, as they had received freely, and judged them false Prophets that preached for lucre, and made merchandise of the words? And is not this your own Tradition, to make your Ministers at Schools, and they must serve there seven years before they must Preach? And is not not this like other Tradesmen, that go by Companies, that will suffer none to set up their Trade, but who hath served their Apprentiship *Seven years*? And in this Tradition are not you gone from the *Ordination* of God and Christ in making Ministers? who saith, *That he will pour out his Spirit upon all Flesh, and his Sons and Daughters shall Prophecie*; and the Apostle saith, *That he was not made a Minister of men, nor by men*, and that which he received and ministred, was *not of man nor from man, but from the Lord Christ*. And is not all that you receive, from man, that are made of men? And do not you persecute them that will not receive it, and give you money for it, which the Prophets and Apostles did not sell that which they had received from God, for so much a year, a hundred pound, more or less, as they could get it, as you do; but it was not valued with money, or money-worth; and the Prophet saith, *All should come freely, without money, and without price*; and Christ saith, to all the true *Ministers* of him and the Gospel, *Freely ye have received, freely give*. But Tradesmen, that have served an Apprentiship, and have not received freely, say, That they must not give freely, for it hath cost them money; and so the Command of Christ, and the Prophets, and the Practices of the Apostles are laid aside, like an old Almanack.

See here the call of the Patriarchs, Prophets and Apostles: *Abel* was a keeper of sheeep. God had regard to *Abels* Offering because he was righteous; but to bloody and persecuting *Cains* offering, (which was done in the Custom and Form, and not in the Faith) God had no regard, *Gen. 4. 2*. *Abraham* was to go from his Fathers House, and his Country and Kindred, and so from their Religion and Worship, *Gen. 12*. *Jacob* and his twelve sons were Shepherds, keepers of Cattell. *David*, beloved of God, a Prophet, he kept his Fathers Sheep, *1 Sam. 17. 15*. *Gideon* the Lord called



led him, when he was threshing Wheat, by the Wine-press, *Judg. 6. 11.* *Elisha* called from the Plough-tail, a Prophet; and both *Elijah* and *Elisha* were persecuted by *Jezabel*, *1 Kin. 19. 21.* *Amos* he was a Prophet, a Fig-gatherer, a Herdsman, *Amos 1. 12.* *Moses* was a Prophet, he was a keeper of Sheep, *Exod. 3. 12.*

*Peter* and *John*, unlearned men, they were called from their Nets when they were fishing, *Mat. 4. 18.* And *James* and *Andrew* his Brother were called from mending their Nets, to follow *Christ*, and they leaving their Father, Nets and Ship, went after *Christ*, *Mat. 4. 21.*

The Wise men found *Mary* and *Joseph*, and *Christ* laid in the Cratch, or Manger, no room for him in the Inn: *Joseph* a Carpenter: *Christ* was called a Carpenter, and a Carpenters Son; you turn such into the Stable, *Luke 2. 16.* *Matthew* was sitting at the Receipt of Custom, and *Christ* saw him, and said to him, *Follow me*, and he rose up and followed him; he was an Evangelist, *Mat. 9. 9.*

*Luke* called, who was a Physitian, and became an Evangelist, *Col. 4. 14.*

*Aquila* and *Priscilla* his Wife, he was a Craftsman, a Tent-maker, and they instructed *Apollo*, *Acts 18. 24.* *Paul* was a Tent-maker, and wrought with *Aquila* and *Priscilla*, he being of the same Trade, *Acts 18. 3.*

*Christ* and his Disciples went into his own Countrey, and preached in their Synagogues, and his Countrey-men said, *From whence hath this man this Wisdom? And is not this the Carpenter, the Son of Mary, and the Brother of James and Joses, and of Juda, and Simon? And are not his Sisters here with us? And they were offended in him,* *Mark 6. 2, 3.* And what were the rest of the Twelve, and the Seventy Disciples? Were not some of them Tradesmen, that followed some Callings? The Jews marvelled, saying, *How knoweth this man the Scriptures, seeing that he never learned?* *Jesus* said, *My Doctrine is not mine, but his that sent me; and if any man will do his Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self,* *John 7. 15, 16, 17.*

*Isaiah* saith, *The Spirit of the Lord is upon me, and the Lord hath anointed me, and sent me to preach good Tidings unto the Poor, and to bind up the broken-hearted, to preach Liberty to the Captives, and to them that are bound, the opening of the Prison.*

And when did *Christians* lose this Commission of the Prophet *Isaiah*, and that they should now take one another by the Throat ; and cast one another into Prison ; and bind and make captives ; and to break, and not to bind up the broken : and is this your gladdings, who say, that you have not the Spirit as the Apostles and Prophets had ? We do look upon all you Teachers of *Christendom* by your Fruits, as *Christ* hath taught us ; and by your Fruits we know you not to be as the Apostles, but such as *Christ* spoke of in *Matthew* 24. as Briers, Thorns, and Thistles, and not Fig-trees, and Vine-trees ; but Hirelings, and covetous, greedy after Lucre and Rewards, and Persecutors, which is forbidden by *Christ* and the Apostles : for you have left the command of *Christ* and the Apostles, which is to *Love one another*, and to *Love Enemies* : and therefore, as *Christ* said, *Go not after them*, in *Matth.* 24. and the Apostle saith, *We are to turn away from such*, as in *2 Tim.* 3.

And is not this a Tradition of your own, and not from *Christ*, and the Prophets, and the Apostles, to preach by the Hour-glass, in a thing like a Tub, on a soft Cushion ; and that when the Hour-glass is out, to say, that the time is past Neighbours ? and is it not as much as to say, You have your measure, be gone ? and did *Christ*, and the *Prophets*, and *Apostles* do so ? and had they so much a day for preaching by the Hour-glass ? Or was the Pulpit like unto yours, that you read of in Scriptures ; for could not about forty men stand upon it, read and see *Nehem.* 8. 4.

What command have you to persecute, or imprison any concerning Religion or Worship, from *Christ*, who hath all power given to him in Heaven and Earth ? But is not *Christs* command to the contrary, that you should *Love one another*, and *Love Enemies* ? and so then, not to hate one another, and to hate Enemies, as those called *Christians* do this day ? For did not God *Love the World*, (which were Enemies to him) that he gave his only begotten Son into the World, that whosoever believed in him should not perish, but have *Everlasting Life* ? and was not *Christs* Love manifested to the World, that when they were sinners and ungodly, *Christ* died for them ? And if people have sinned in their Judgement concerning Religion, and are mistaken, hath *Christ* bidden you to persecute them for their sins sake ? which sin he died for, and tasted death for every man ; and was manifest in the flesh to condemn the sin in the Flesh ;  
and



and the Promise is, that *he will take away their Sin, and he will destroy the Devil and his Works*; which Devil is the Author of Sin, and his Work is Sin? And so it is Christs Work to destroy Sin, and the Author of it, the Devil, and not to destroy the Creatures; and so he fulfilleth the Promise of God, *The Seed of the Woman shall bruise the Serpents Head*: And so Christ is the way to God, who bringeth man and woman to God, destroying him and his works; that led man and woman from God, and kept man from God. And Christ commandeth you to love one another, and to love Enemies, and rebuketh his Apostles, which would have had Fire to come down from Heaven; to have destroyed them that are contrary-minded to them; and Christ said to them, *That he came not to destroy mens lives, but to save them*, [Mark this] And Christ commands you in the Scriptures, that you must let the Wheat and the Tares grow together till the Harvest; and checketh those Servants that would have gone to pluck up the Tares, and saith, *Left they pluck up the Wheat also*. Let all that say they are Christians mark this, and the words of Christ, how they obey them; and Christ saith, *That the Harvest is the end of the World, and the Angels are his Reapers*: So let men and women fulfil the command of Christ, and love one another, and love Enemies, and that will differ the Christians from the Pharisees and Scribes: for Christ came to *set at Liberty the Captive*; and take notice of the Sentence, that he will give to them that do not visit him, that is imprisoned in his members; And if they go into everlasting punishment that do not visit him in prison, where he is made manifest then, What will become of them that cast him into prison; judge yourselves? For Liberty is a natural right, and every natural creature would have its natural right, its Liberty; and Christ gives Liberty, and breaks the Bonds assunder: *And where the Spirit of the Lord rules, there is Liberty*; but where it is quenched, there is the Bondage, and not Liberty, *the Bondage that causeth the whole Creation to groan, which the Creature waiteth to be delivered from, into the glorious Liberty of the Sons of God, by Christ*: And all creatures in Heaven and in Earth give him the Glory and the Honour, for he is worthy, who giveth Liberty, and destroyeth and consumeth the man of Sin.

What Wages doth the Lord desire of you for his Earth that he giveth

giveth to you Teachers, and great men, and to all the Sons of men, and all Creatures, but that you *give him the Praises, and Honour, and the Thanks, and the Glory*; and not that you should spend the creatures upon your lusts, but to do good with them; you that have much, to them that have little; and so to *honour God with your Substance*; for *nothing brought you into the World, nor nothing you shall take out of the World*, but leave all creatures behind you, as you found them, which God hath given to serve all Nations, and Generations; and so that you have Food and Raiment, therewith be content, which is the Apostles Rule, and an Example to you all; and *Christs command is, That you should not take thought for to morrow, for sufficient for the day is the evil thereof*; and he biddeth you to *Consider the Lillies, how that they live without care and taking thought, and that one of them was beyond Solomon in all his Glory*; and that ye should be beyond them, and above them: for so did God make man before he fell, and set him above all the works of his hands, before he fell; and so he is in the Restoration by *Christ* again, though in the Fall he is in the captivity under the Creatures?

And what command have you from *Christ* and the Apostles, that are called *Christians*, to judge one another, and persecute one another about meats, clothes, as white-coats, and black-coats, and dayes? doth not the Apostle command you to the contrary; and say, That you should not judge one another about such things; and tells you, That the Kingdom of Heaven standeth not in such things, *but in Righteousness, Faith, and Joy in the Holy Ghost*? and do you judge and persecute one another about such things that the Kingdom of God standeth not in, and leave the Righteousness, and Faith, and Joy in the Holy Ghost? and doth not the Apostle say to you, *That Meat is for the Belly, and the Belly is for the Meat, and God will destroy both*? and so, are not clothes for the body? and doth not *Christ* tell you, That which goeth into the mouth and belly doth not defile a man, but the wickedness, that which cometh out of his heart defileth the man? and would not; or did not the Pharisees and Scribes, and chief Priests persecute *Christ* and his *Apostles*, for not observing their dayes, and their Traditions? and did not *Christ* tell them, That he was *Lord of the Sabbath*, and how that they had left the Commandment of God,



God, and taught their own Traditions for doctrine? and hath not *Christendom* done the same, left the Commands of *Christ*, and the Apostles, and taught their own Traditions for doctrine, which they have not received from *Christ*, nor the Apostles; and if men do not observe them, they are judged and persecuted, and imprisoned, and their goods spoiled?

1. Is not this your own Tradition, and not from *Christ* and the Apostles, to persecute one another about Religion and Worship? For doth not the Apostle say, *Who art thou that judgest another mans Servant?* for they must all stand and fall to their own Master, and every one must give an account to God.

2. And is not this your own Tradition to persecute one another about dayes, and meats, and clothes, and outward things, which the Kingdom of God stands not in? For, doth not the Apostle tell you, *Let everyone be fully perswaded in his own mind?* And here have not you left his Commandment, and have followed your own Traditions?

3. And is not this your own Tradition and Commandment, to set up a forced Maintenance, and Tythes, for a *Christian Ministry*, whether they preach to them or no? For, Is not *Christs* command to the Gospel Ministers, *Freely you have received, freely give; and take no thought, &c. And go ye into all Nations and preach the Gospel?* And did not they obey his command? And will these Ministers now adayes, that are placed and settled in great Benefices and Means, leave their Means and Benefice, and go into all Nations to preach the Gospel? Nay, are not they taking thought for themselves, and their Families, like the Heathen; and they will have no call now from God, except it be to a bigger Benefice? And when was the Commission of *Christ* changed?

4. And is not this your own Tradition, who will suffer none to speak but your selves, and if any do, they come under your Judgment, and are persecuted as Deceivers, though they be truer then your selves; and do speak freely, as *Christ* commandeth, having received freely? And so are these Ministers ever like to convert either Jews or Heathen, that will not go out of their Parishes, except it be to a bigger; and will neither obey the command of *Christ* themselves, nor suffer others that would?

5. And is not this your Tradition and Custom, and not *Christs* and

and the Apostles, for Christians to use carnal weapons in their warfare to Heaven, and about Worship and Religion, seeing that the Apostles said, *That the weapons of their warfare were not carnal, but spiritual*, and that the spirit and the flesh strived and warred one with another? And so, Hath not the Spirit his weapons spiritual, which he warreth withal? and the Flesh his carnal weapons, that he warreth withal, for his Worship and Religion? And are not such carnal, and in the flesh? And can they please God? And the Apostle saith, That they were to stop the mouthes of Gain-sayers, in the convincing of them; but the casting into Prison, or persecuting people concerning Religion, will not stop their mouthes, nor convince them; and this was not the Apostles custom, or *Christ's*, but the Heathen and the Jews.

6. And is not this your own Custom or Tradition, that such must preach that be covetous, and strikers, and Hirelings, when *Christ* telleth you, *That a Hireling will flee, and leave the Flock*; and the Apostle telleth you, *That the Ministers must not be Strikers, nor Covetous, nor given to filthy Lucre*: So mark your own custom, and mind the Apostles words, and obey them.

7. And is not this your own Tradition and Custom, to make your Ministers, by the will of men, when the Apostle saith, *That he was made a Minister of Christ, not of men, not by men, but by the Will of God*; neither had he received it of men, but by the Revelation of *Jesus Christ*? And so receiving of men for money, and selling it again for money; Is not this your own tradition and custom, and not from *Christ* and the *Apostles*, who said, *Freely ye have received, freely give*? And the Apostle saith, That they did not make merchandize of the Word of God, neither did they teach for filthy Lucre.

*Christendom* hath not been rightly planted, nor the same planters as the Apostles were; and so not by the same power and spirit that the Apostles were in; but they have been planted by mens wills, and the Sword and Club; and converted by such as say they have not the same power and spirit the Apostles had; and so one planteth, and another plucketh up: but you that are planted by the same power and spirit as the Apostles were in, live in the mortified life.

And you that be Jews in Spirit, give your selves to the reading of



of the Law of Jesus, whom he hath made *Kings* and *Priests*: As the *Kings* and *Priests* were to give themselves to the reading of the Old *Law*, which Christ is the End of; and for this end they were to give themselves to the reading of it, that they might inform the *People* to practise it, that the blessing of God might come upon them, and not the wrath; and so you must do the *Law* of Jesus.

All people every where are to break down the imaginations of their hearts, and the evil of their earthly mind, and their wisdom, and their knowledg, and understanding, and all the Images and Idols of their hearts, by the Spirit that God hath given them, that they may offer to the Lord a Sacrifice and an Offering in his Temple: The *Jews* in the Spirit are beyond and higher than all the outward *Jews* in the flesh, and their outward Offerings in their Temples, and the Offerings of the *Jews* in Spirit put down all the outward *Jews* Offerings, that be outward, that do that which is inward: And the *Jews* outward eat of their outward Offering in the Temple; and so *Jews* in the Spirit do eat of their Offering, Christ, in their Temple, and of their Sacrifices, and then they praise God in their Temple. And the outward *Jews* Lamps alwayes do burn in their Temples, and never go out; and they were to dress their Lamps in their Temple: and so the *Jews* in the Spirit, their Lamps are never to go out, but alwayes to burn in their Temple; and they are to trim and dress them, and so they come to be a Royal Priesthood, alwayes attending in the Service of the Lord in the Temple morning and evening, offering up the Lamb without blemish in the Temple: thus did the outward *Jews*, and so the *Jews* in the Spirit, morning and evening offering up the Lamb in their Temple, Christ, who is their Offering without blemish, and at all times they must offer him up.

And there were *Priests* to eat of the Shew-bread in the Temple, and the Shew-bread was alwayes to be in the Temple on the Table; and so the *Jews* in the spirit are alwayes to have the Bread in their Temple, to eat of it; and ye are a spiritual Household, and a royal Priesthood to God. And the incense and sweet odours were to burn in the *Jews* Temple; and so the *Jews* in the Spirit are alwayes to have the incense and sweet odours to burn in their Temple. And the *Jews* in the flesh were not to touch any thing, nor eat any thing that was unclean; no more are the *Jews* in the spirit

to touch or handle, or eat any thing that is unclean ; but to handle Christ, and feed upon him, who is pure, and holy, and clean, who is the Bread of Life. And the Jews outward were not to follow and feed upon any offering but their own ; and so the Jews in the Spirit are to follow no offering but Christ, and feed upon him who is their own.

First, the wicked and the deceivers, robbers and false prophets, and seducers, do remove the land-marks of the Righteous and Just, and then they make all their replenished places like a Wilderness, and then cometh up the power of the Dragon, which begetteth and breedeth Serpents, and Vipers, and all the unclean Beasts, and so makes the world like a Wilderness ; and when the land-mark of the Just and Righteous they have removed, then Truth, Justice, Righteousness, and Equity, have no place among them, then he deceives, and setteth up his own wayes, and hateth all them that will not obey him.

The Jews outward in their appointed Feasts praised the Lord with the outward Trumpets ; and so the Jews in Spirit, at their Feasts in their Temple, in their feeding upon the Bread of Life, lift up their Trumpets, their Spirits, in praising the Lord God.

Now all that you call *Christendom* do believe that Christ is come, and is risen, and that Jesus is Christ the Son of God ; so that now they are all to receive him, and to walk in him, and abide in him ; but you that do profess the Scriptures of Christ, that he is come, that which the Saints professed and lived in ; as the Jews did profess *Moses* and the Prophets, and God, and that Christ was to come, but they denied the Life, as you do, and lived not in it, neither do you ; but are disputing about the Words, and deny the Life and Spirit of Christ, the Prophets & Apostles, and that is the cause that you are not in fellowship and unity one with another, but all on heaps.

And the Jew outward he was not to touch the dead, nor to feed on that that died of it self ; for it made him unclean by the Law of God : And so the Jew inward in the Spirit is not to touch the dead, nor feed on that which dieth of it self, but on Christ.

And the Jews under the Law, did not take Tythes of Fish, and of Swine, and of Foals : Did they offer up these in their offering a Sacrifice to the Lord ? Where was there any Swine, or Horses, or Fish,



Fish, of any sort, offered up on the Altar in the Temple by the Priests? Was not the Swine an abomination to the Lord, and to the Priests? But do not the Priests now take that abominable offering, who are in the abomination? And where did the Priests under the Law take Tythe-Rabbits? were they to be sacrificed upon the Altar for an offering? For the Rabbits, Foals, and the Swine were not to be offered, but they were to be an abomination to them.

And whereas you call Christians *Lay-people*, you that be *Ministers*, and in some office, and under some *Vow* or *Oath*; Is not this contrary to the Apostles, who called the believing Christians, *Saints*, and *Spiritual*? And are not all the true Believers of the Church, and such as are passed from death to life, and such as are born of God? And the Apostle *Paul* when he writes to the old *Romans*, he doth not call them *Lay-people*, as the *Romans* call Christians now; but *Paul* called them, *Beloved of God*, called to be *Saints*, and that they were called of Christ Jesus; read *Romans* the first, and see whether he called the *Romans* *Lay-people*. And *Paul* when he writeth to the Church of the *Corinthians*, he calleth them, *Saints by Calling*, and the *Church of God*, and he doth not call them *Lay-people*. And also the *Galathians*, the Church that was there, he calleth them, *Brethren*, and not *Lay-people*. And *Paul*, when he wrote to the *Ephesians*, he calleth them *Saints*, and not *Lay-people*. And when *Paul* and *Timothews* wrote to the *Philippians*, To the *Saints*, *Bishops*, and *Deacons*; they do not say, To the *Bishops*, *Deacons*, and *Lay-people*. And when *Paul* and *Timothy* wrote to the *Colossians*, he called them *Saints*, and *Faithful Brethren*, and not *Lay-people*. And when *Paul*, and *Silvanus*, and *Timothy* wrote to the *Thessalonians*, they said to them, that their Church was in God, the Father of Christ, and called them *Beloved Brethren*; and not *Lay-people*. And *James* in his Epistle, said that they were *Brethren*. And *Peter*, in his Epistle, doth not call them *Lay-people*, but such as have obtained the like precious Faith, and *Beloved*. And *John* in his Epistle calleth them *Babes*, *Elect*, *Dearly Beloved*, and not *Lay-people*: neither doth *Jude* in his Epistle call them *Lay-people*, but *Called and Sanctified of God the Father*.

Christ saith, Go ye into all Nations, Teach and Baptize them in the Name of the Father, Son, and Holy Ghost; but the Priests and Pa-

pists will hardly go any further to Preach and Baptize then their own Parishes, where they are sure of great Livings, which they have agreed for.

And do you hold by Tradition from Christ and the Apostles, that the Pope must wear a Triple Crown? And is not this the glory of the World, and not from either Christ or the Apostles, who were not of the World? And did *Timothy*, or *Titus*, or *Peter*, or any of the Apostles wear a Triple Crown of Gold on their heads? Was not Christ's Crown that they made him, of Thorns?

And you Ministers of *Christendom*, because that you are not in the Faith that works by Love, nor in the Universal Love of God; therefore you cannot build up *Christendom* in the Love of God, nor in the Holy Faith that works by Love; for Love edifies, and buildeth up; but your Faith is a dead one, and the fruits of it are Wrath and Strife, and Envy, and tearing one another to pieces with persecution; which persecution was alwayes blind; and the blind leadeth the blind into the Ditch: So you are out of the Catholick Faith, and the Catholick Church, and the Catholick Love, Fellowship, and Worship, and Catholick Gospel, which is Everlasting; for Catholick is Universal.

In the time of the Law, they were not to touch the Dead, if they did they were unclean; which is a Figure to them that be in the living Gospel, which is Immortal, they are not to touch the dead Wayes, Doctrines, nor the dead flesh and bodies of sinful flesh; but to touch Christ and his Flesh. And therefore touch nothing that is unclean, but the living and the clean: the Earth is corrupted with the dead bodies, and the flesh thereof maketh it to stink, the living smell it.

Christ is the Altar that all offer upon that offer up to God; which Altar is in the Temple, and Christ is the Way to God: and such as quench the Spirit in themselves, and others, and not suffer it to arise, are such as watch the Sepulchre of Christ, and are afraid that Christ should arise.

Drunkennes, Whoring and Swearing, which are the works of Sin, and this is the way to Hell if you continue therein; and Hell gapes, the Grave openeth her mouth; and death and destruction talk of the fame of God, and the Horse-leech, that is bred in the Waters, crieth, Give, give.

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You drink Healths, but drunkenness and whoredom, are out of the fear of God, and destroy the health of the Body, Mind & Soul : You bless, but a profane life denieth Salvation, the blessed state. *Lord thy Children love thy Light*, which Light the children of darkness tread it and them under their feet.

You Fast, Pray, and Preach, and talk of God and Christ, and Scriptures ; but the Lord will require all your *Debts* that you are run into, for you are gone beyond your bounds, and so into Drunkenness, Swearing, Cursing, Pride, Covetousness, Oppression, (and not to do justly to all men) and to live in Malice, Strife, and Envy, which be the works of darkness, and destroy, and raven, and pluck down to pieces ; but Love edifieth and buildeth up.

There is but one Shepherd, and one Fold, and the Sheep know the Shepherds Voice, and follow him, and he giveth them Life Eternal ; and they are all led by the Spirit of God, and are the Sons of God ; and they have the Spirit of Christ, and they are his ; and whether they sleep or die, or eat or drink, they are Christs, for he died for them, and hath purchased them with his Blood : and therefore they are not their own, but Christs : and so they are to glorifie him in and with their Bodies, Souls, and Spirits, which are his. But in the World there is a multitude of Shepherds, and they have their several Flocks and Folds ; and the Shepherds fall out with themselves, and with their Flocks about Viſtuals, Clothes, Dayes, and Times ; and one while one Shepherd getteth the Flock, and another while another Shepherd getteth the Flock ; and by these doings the Flocks are almost plucked to pieces by the Hireling Shepherds, which leave the Sheep in time of Persecution, when they have gotten all the Wooll they can off their backs, because the Sheep were not their own ; and when he leaveth the Flock, then another taketh them, and bringing them into his way, from the way that the other led them in, that is fled from them ; and then if the second Shepherd leave them, and a third take them, he bringeth them into his way, from the second. And thus the Sheep are tossed up and down, and starved ; and every Shepherd sheareth the Sheep, and plucketh the Wooll off their backs. But Christ layeth down his Life for his Sheep, and abideth with them ; in all their troubles, and persecutions, and sufferings, he suffereth, and is persecuted in his Flock of Sheep, when the Hire-  
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ling fleeth because he is a Hireling, and careth not for the Sheep, for they are none of his own. And you may see, as many Flocks as there are in the world, there are so many Shepherds, knowing of them, and keeping them in the world, which the Devil hath made a Wilderness, and a desolate place, among whom it is alwayes Winter to the Elect: we that are taught of Christ, and know his Voice, and follow him, Christ is to us both in life and death advantage.

The burnt-offering was to burn all the night until the morning on the Altar, and the offerings made by Fire, whosoever toucheth them must be holy, *Levit. 5.* Every true Christian must read the substance of this within him.

A Yoke you have laid upon Christians and *Christendom*, which our fore-fathers threw off, and would never bear, neither would, nor will them that be of their Seed, all your Inventions, Images, Pictures, Representations, Relicks, Images of God, and Christ, Apostles, Saints, and Prophets, and Images of things in Heaven, and in the Earth; and the observing of Christ and the Apostles, and Saints dayes, which burthen you lay on people, which Christ and the Apostles did not, which were our fore-fathers.

And you force maintenance from people to your Ministers, and so make the Gospel chargeable, and so are become burthensom to the people, and troublesom, and this is not the Gospel-way that our fore-fathers went in. And them that will not give you maintenance, you cast them into Prison for means, which was not the way of the Apostles, and there do keep many until they do die in Prison, and such as you do not preach to; and this is not glad Tydings of Peace of the Gospel, but War, and Strife, and Trouble; and this burthen you lay upon us, which our fore-fathers the Apostles did not do; for they were not chargeable, but kept the Gospel without charge, and did not make merchandize of the words. And Christ saith, *Freely you have received, freely give; And every one that thirsteth, come freely, without money, and without price.* And also all your persecuting about Religion, and Worship, and Church, and Faith, and in matters of *Conscience* towards God; and your inventing Tortures, and Racks, to Imprison and Torture people that do not conform to your way; this was not the



the way of the Apostles, nor Christ; and so you may see that you have lost the Power that Christ and the Apostles were in.

Rev. 2. 10. *Ten dayes the Devil shall cast you into Prison, that you may be tryed*, which is ten years. Rev. 11. Five months the Tormentors were to torment the people, which is 150 years. Rev. 12. 6. The Woman, the True Church, she fled into the Wilderness when she was persecuted by the Dragon, and there she was to remain, and to be fed of God 1260 dayes, so many years; and then the false Church got up (called the *Whore*) on the Beast, which the Dragon, the Devil gave his power to, who had power over all Nations, Kindreds, Tongues, and People, and they worshipped the Beast both small and great, all that had not their names written in the Book of Life: And that Beast he was to continue forty two months, which is 1260 dayes, so many years, Rev. 13. Rev. 16. 19. The great City fell, and was divided into three parts; And did not the *Turk* get one part, and the *Protestants* another, the *Pope* another? which City is the great *Whore*, the false Church; and the cry was, *Come out of her my People, lest you be partaker of her Plagues*: for Plague, Sorrow, and Mourning were to come up-on the *Whore*, and loss of children.

The promises of God are all fulfilled in the Seed *Christ*, and all the promises are fulfilled to the wicked seed, in the Woes and Plagues, in judgment to the wicked seed, which was the first birth of death spoken of in the Scriptures.

What is it that people look at so much? Is it not at some lye and jests that be vain, or at old stories, and at vain light tricks, which the light airy spirit hath done, which stirs up the light spirit in others to laughter; and so vanity begetteth vanity, and lightness begetteth lightness; and such work the light airy spirit doth to pass away his time, and with Playes, and Shews, Games, and Sports, and light vain Talk, among whom seriousness and soberness hath no place.

5 AP 58

THE END



